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THE  
JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION

OF THE

American Society

FOR MELIORATING THE CONDITION OF THE JEWS.

חמו נחמו עמי יאמר אלהים: Is. XL. 1.

ἡ σωτηρία ἐκ τῶν Ἰσραήλων ἐγεν. JOHN IV. 22.

VOL. III.—No. 10.]

APRIL, 1847.

[NEW SERIES.

Notice.

THE *Twenty-fourth Anniversary* of the American Society for Meliorating the Condition of the Jews will be held in the city of New York on Thursday, the 13th of May, in the Central Presbyterian church in Broome street, at 7½ P. M.

The *First Annual Sermon* in behalf of the Society will be delivered on Sabbath evening, May 9, in the Mercer street Presbyterian church. Divine service to commence at 7½ P. M.

For the Jewish Chronicle.

MATT. CHAPS. II.—X.

No. X.

THE idea of Theocracy was familiar to the Jews; but it was Theocracy as they had seen it, namely, distinct from, and paramount to, the government of their kings and earthly rulers. The blending or consolidation of the Theocracy with the earthly kingdom and throne of David, and the union of the divine and human nature in the person of Messiah, (although David, as we have

seen,\* had some apprehension of it,) does not appear to have been generally understood by the nation. There was, indeed, a tradition and belief, especially among the learned of the nation, of the pre-existence of the soul of Messiah; but it was not a part of the national faith, that his soul existed in hypostatical union with the divine nature, in the second person of the Trinity. Nor was the pre-existence of the soul of Messiah (the tenet which they held) in their belief a prerogative or attribute peculiar to Mes-

\* Essay III.



siah; for their learned and fanciful rabbins also taught the pre-existence of all souls, to which Pythagoras added the absurd doctrine of their transmigration. Grotius says, they labored to erect this doctrine on Deut. xxix. 15. (See his annotation on that verse.) Other places, which the rabbins used for the same purpose, were Jer. i. 5; Job xxxviii. 19, 21. The doctrine is taught in the apocryphal Book of Wisdom, (ch. viii. 19, 20,) and we may infer, perhaps, from John ix. 2, that even our Lord's disciples shared in this article of the popular faith, until they were otherwise taught. Of course, then, there was nothing in the mere pre-existence of the human soul of Messiah, which distinguished him, according to the popular belief of the nation, from other men; and as the Jews did not believe or suppose (as some Christian divines have) that Messiah's human soul subsisted in union with the second person of the Trinity, they were ill prepared, upon any hypothesis, to receive from the lips of the Lord Jesus the sublime doctrine of his essential sonship to the Father, without beginning: not because the foundations of the doctrine of the Trinity were not firmly laid in the Old Testament, but because the nation, and even the learned of the nation, excepting those only who were divinely taught this mystery,† did not discover it. But whatever obscurity may be supposed to rest upon this doctrine in the Old Testament, (Prov. xxx. 4; Is. liii. 8; Acts viii. 33, 34; John i. 18; Matt. xi. 27,) none whatever rests upon it in the light of the New. Our Lord declared the doctrine most plainly, and no part of his instructions appears to have offended the Jews more. (John x. 30-33; viii. 58, 59.)

Not understanding this doctrine, then, they could not understand the mystery of the throne of David, nor how the Theocracy should cease to be distinct from, and superior to, the reign and throne of Mes-

siah at his accession under the Davidic covenant. Yet this mystery was contained and involved in the doctrine of "the kingdom of the heavens come nigh," which John the Baptist first began to preach, and which was the great doctrine our Lord and his disciples taught, during his personal ministry. If we consider these purposes as *distinct*—I mean the purpose to blend the Theocracy with the earthly government, under the covenant, and the purpose to blend or unite the divine and human nature in the person of Messiah—we cannot suppose the former would have been conceived in the divine mind without the latter; although many Christian theologians do suppose, that the latter not only *might be*, but *actually was* conceived without the former; while Arians and Socinians, like the Jews, deny both. Yet, if we regard these purposes as co-ordinate and mutually dependent on each other—each, in fact, as essential to the other—or rather, if we regard both together as constituting but one great purpose, they render to each other a mutual and solid support; for this mystery of the throne of David, being thus connected with the divine sonship of Messiah, confutes, even on the ground of reason—to say nothing of scripture—the derogatory hypotheses of Arians and Socinians concerning his person; for reason teaches that God will not surrender his government to a mere creature, or blend his Theocratic and incommunicable rights with a creature's throne. And why may we not take this view of the matter? Is there any thing more repugnant to reason, that the Theocracy should thus be united to the earthly throne and kingdom of David, at the accession of Messiah, than that the divine nature should be united to the nature of man, in the person of Messiah? Purposes like these are too wonderful for us to have thought of, without a revelation; but that is no argument against them, (Zech. viii. 6.) For as the incarnation has exalted the nature of man, in the person of the Lord Jesus, above all cre-

† See Jahn's App. Hermeneut. Fascic. I., pp. 68-70, and 60-61.

ated natures, (Phil. ii. 9-11,) so we may reasonably believe the realization of the other branch of this mystery, viz., the mystery of the throne and the kingdom of David, will exalt that throne and kingdom, and even the earth itself, to a dignity and glory in some degree (Job xv. 15,) meet for the reign of Immanuel. But I beg the reader's pardon. The problem I have proposed to him belongs exclusively to revelation: reason cannot resolve it. I intended only to say, that *if* the mystery of the throne of David and the mystery of the person of Messiah are, indeed, thus connected, the theory which separates them, and while it maintains the latter denies the former, may have led the way, and in some sense given occasion to the bold and dangerous hypotheses, which deny both. But to resume:—

The Jews, having no adequate or proper conception of the mystery of the throne of David, were not prepared to expect such a Messiah as their scriptures, rightly understood, really promised them. Had they rightly understood the character and nature of Messiah's office, and the attributes which belonged to it, they would also have understood it was of so high a nature, that the right to it, in the nature of things, could not be established or proved to *human* or *finite* judgment by the mere claim or assertion of man, nor, in fact, by any merely human or natural testimony or proof; yet it is plain they thought the Messiah, whenever he should appear, would expressly avow his character, and not only put forth his claim to the office in explicit terms, but actually and publicly assume the title. Hence the question they sent to John the Baptist: "Who art thou?" (John i. 19, 21, 22, 25.) Hence, they repeated the same question to the Lord Jesus, (John viii. 25; x. 24.) Hence his declaration to them: "I am come in my Father's name, and ye receive me not. If another shall come in his own name, him ye will receive," (John v. 43.) Hence, too, his prediction of the success

of false Messiahs, (Matt. xxiv. 5.) His meaning was, that the mere assumption of this divine office, which was really an infallible note or mark by which the impostors might be known, would become, through their ignorance of their own scriptures, and their false and grovelling conceptions of Messiah's character and office, the means of deceiving them, and hastening their national ruin.

We may see in these considerations a further reason why our Lord did not assume in public the title of Christ. The title or right to the office could, in the nature of things, be shown to men only by the exhibition of divine power, or the powers of the kingdom which he preached. But the exhibition of such powers, taken in connection with his descent from David, and the other prophetic notes or marks which met in his person, did prove him to be the Messiah, or the Theocratic King, in whom the reserved rights of Jehovah, (if I may so express myself,) as well as the rights covenanted to David, were to be united, and continue to be vested, while the heavens shall endure, (Jer. xxxiii. 20, 21; Ezek. xxxvii. 24, 25.) The Lord Jesus always acted in strict conformity with this idea of his office, and the nature of the proofs appropriate to demonstrate his right to it, (John xv. 24.) He even treated, not only the testimony of John, but his own assertions, though both were perfectly true, as *secondary*, and (respect being had to the infirm and limited faculties of men) *inferior* to the evidence of his works, (John v. 31, 37; x. 37, 38.) Judging of him by his exterior form, he was a man, having the common faculties, attributes and susceptibilities of human nature; how then could his mere words, or the exercise of any *merely* human faculties, prove him to be *more* than man? The exercise of divine attributes alone could prove him to be the Messiah—Immanuel; and, more than this, even his own divine works must be of a kind appropriate to prove his doctrine—the advent, namely, of the

kingdom of the heavens—or be wrought in such a manner as to distinguish him from the order of mere prophets; for some of them, as Moses, Elijah and Elisha, wrought miracles. Hence he said: “If I had not done among them works which *none other man did*, they had not had sin.” (John xv. 24. See x. 37, 38.)

We must not conclude, however, that the miraculous works of the Lord Jesus, though indispensable, were the only evidence which the nation had of his Messiahship. The ministry of John the Baptist, and the doctrine he preached, as has been already observed, were very important evidence touching the question. John’s ministry was, indeed, a most gracious provision for that people—designed as well to mark the proximity *in point of time* of Messiah’s coming, as to prepare them for the peculiar dispensation and trial upon which they were about to enter. John’s ministry, as we shall have occasion to see hereafter, was very impressive, (Matt. iii. 5; x. 7; xiv. 5; xxi. 26; Luke vii. 29; John i. 19.) It was itself the subject of prophecy, (Matt. iii. 3; Mark ii. 3; Luke iii. 4; John i. 23; Is. xl. 3; Mal. iii. 1.) The prophecy of Daniel (ix. 24–26) had left the times of Messiah’s advent in some obscurity, (Luke ii. 25, 26,) which the mission of John, authenticated as it was, authoritatively fixed. Hence the Lord Jesus, when he first began to preach, announced, (what John did not,) “The time is fulfilled,” (Mark i. 15.) The little time which remained, when John *began* to preach the kingdom *as nigh*, expired when his ministry was terminated by his imprisonment, and the Lord Jesus entered upon his office. Literally, therefore, the time of the advent of the kingdom was (*proximè abest*) marked, within a very near approximation, even by the beginning of John’s ministry, and exactly, by the close of it. But besides this, God had, in various providential ways, excited among Gentiles, as well as Jews, a general expectation of

the advent of a great king.\* It is evident from Suetonius (*in Vit. Vesp.*, cap. 4) and Tacitus, (Hist., lib. 5,) that the grounds of this expectation were impressive. Herod the Great, an Idumean by birth, gave so much credit to them, that he thought his throne insecure. Extraordinary events had occurred in Judea, at or about the time of the birth of the Lord Jesus, which, although not of a public nature, must have been noised more or less among the people; and these probably contributed to form or strengthen, in a greater or less degree, the expectation of the Jewish people. (See Luke ii. 8–40.) Besides these, there were incidents of a public nature, which must have become quite notorious, to be taken into account; one of which is recorded in the second chapter of this Gospel. This brings us to the particular objects of this chapter.

The leading object of the Evangelist, I apprehend, was to allege a public and well-remembered fact as a proof of the Messiahship of the Lord Jesus. With this object, however, he connects, as his method is, others, which, although incidental, and subordinate to his main purpose, are nevertheless very important. One of these was to show how our Lord came to be called “Nazarene,” instead of Immanuel, as Isaiah had foretold. This circumstance serves to connect the second with the first chapter, in which we have seen the principal names and titles of our Lord are set forth. Yet, as I suppose, the principal intent of the chapter determined its location in this place; for, as it was observed at the beginning of the sixth Essay, with this chapter the Evangelist commences the series of proofs by which he establishes the kingship of the Lord Jesus.

It will be useful, before we proceed further, to point out more particularly the method of the Evangelist, as it will prepare the way for the more convenient

\* Jahn’s App. Hermeneut. Fascic. I., pp. 3–6.



prosecution of our subject. In the first chapter, the Evangelist declares the Messiahship of the Lord Jesus in connection with his pedigree and divine generation. This chapter has been largely dwelt upon. The order of the Evangelist's proofs is as follows : (1.) A public fact of national notoriety, the memory of which must have been fresh in the minds of many persons alive when this Gospel was published, (chap. ii.) This may be called the testimony of Herod. (2.) The appearance and public ministry of John the Baptist, (chap. iii.) In point of time the testimony of John was about thirty years later than that of Herod, (Luke i. 5 ; iii. 1, 2.) (3.) The appearance of the Lord Jesus himself, and the doctrine he preached, which the Evangelist first records in a summary way, (chap. iv. 17.) (4.) His fourth proof is our Lord's miraculous works, which he also states at first summarily, (chap. iv. 23,) adding a remark which shows that the fame of them was extensively spread, (vs. 24, 25.) At the fifth chapter, the Evangelist resumes (from iv. 17) the subject of our Lord's doctrine, of which he gives a large example in chapters v., vi. and vii., taking care to note at the conclusion (chap. vii. 28, 29) the extraordinary effect of his doctrine and manner upon the people. Having done this, he resumes (from iv. 23) the subject of our Lord's miracles, and proceeds (in chapters viii. and ix. to verse 33) to give several examples, taking care to notice at the conclusion (ix. 34) the effect which these works produced on the minds of the Pharisees; not so much for the purpose of showing, *in this place*, the perverse and wicked temper of that sect, as to show, that with all their sagacity, sharpened as it was by their ill will, they could not deny the *reality* of his miracles. Incidentally, here as elsewhere, the Evangelist, without losing sight of his main object, notices, as he proceeds with his narrative, several interesting particulars; such as the fulfilment of prophecy, (viii. 17,) the faith of the Centurion and our

Lord's prophetic observation upon it' (viii. 10-12,) his own call, (ix. 9,) the spread of our Lord's fame, (ix. 26,) &c. At chapter x., or rather at chapter ix. 36, he drops the train of proofs, for the purpose of showing the means our Lord adopted to publish the great doctrine with which he opened his ministry, (compare iv. 10 with x. 7,) and the multiplication of the appropriate miraculous proofs, (compare x. 8 with xi. 5 and viii. 17,) by which only the doctrine of the advent of the kingdom of the heavens could be supported. This, too, appears to be the resuming of a matter also briefly stated in chapter iv. 18-22. In chapter iv., the call of Simon and Andrew, James and John, is mentioned in connection with the Lord's promise to make them fishers of men; a promise which does not appear to have been expressly made to Matthew (ix. 9) or the other apostles, however it may have been implied. In the tenth chapter the Evangelist shows us, in connection with his main purpose, how the Lord began to execute this promise, and the motive, in fact, for which these disciples were called. The whole chapter relates to the first commission of the twelve to preach the gospel of the kingdom come nigh, and our Lord's instructions *privately* given to them, for their direction and encouragement. The first verse of the eleventh chapter should be connected with the tenth chapter. At the second verse of the eleventh chapter, the Evangelist introduces a new subject. But I need not proceed further at present in this delineation.

Such, it appears to me, is the method of the Evangelist in the first ten chapters. Critics have remarked, that he has not observed the *order of time*, in his narrations from the fourth to the fourteenth chapters, (Cleric. Harm. Dissert. 2, canon I., Whiston Harm.,) while in the succeeding parts he does so, with slight variations. Whiston has undertaken to prove, that this first portion of the Gospel is very much displaced, contrary to the order and method of the Evangelist. It would

be impossible, by any means we now have, to establish this proposition; and the most learned and elaborate discussion would result only in conjecture. The foregoing observations have been made upon the supposition, that the Gospel has been transmitted to us arranged as it was written, which is by far the safest conclusion. And taken as it is, an orderly plan is discernible in its arrangement; but it is the plan of an argument or of a proposition, supported by a logical adduction of proofs. The fact, that such a plan is discernible, is a moral demonstration that we have the Gospel in the order in which it was written. Certainly, it should be first shown, that the Evangelist intended to chronicle the events of our Lord's ministry in the order of their occurrence, before a suspicion of this kind is cast upon the integrity of the Gospel. But to me it seems particularly proper, in a Gospel designed for the Jews, to select and arrange its topics with a view to *argumentative effect*; and this plan might without impropriety be adopted in the first portion of the Gospel, without being continued throughout; for the argument being complete, (as in fact it is at the end of the fourth chapter,) and enforced by a sufficient variety and number of selected and well-arranged proofs, (as it is in the portion of the Gospel to which these critics refer,) the complement of the history might with propriety be given in the order of time. In this way, the historical sequel would edify and instruct, if not confirm the argument still more in the mind of an intelligent reader; and this without having its arrangement or a logical conformity to its structure. Indeed, if it was the plan of the Evangelist to lay down a proposition, and then prove it, as has been suggested, it would have interfered with his design to have crowded under each head or topic *all* the appropriate proofs which our Lord's ministry furnished; yet for the instruction and edification of such readers as should be convinced by the argument,

the complement of the history would be invaluable.

If these suggestions are well founded, it will occur to the reader, that the design of the Evangelist (at least in this part of the Gospel) is frustrated by such a dislocation of its parts as the harmonists are wont to make. Indeed, it is questionable whether a harmony can supply any real help for the *interpretation* of the Gospels, further than to facilitate reference to parallel texts; their use in an historical point of view is another matter. But in each of the Gospels, particularly in Matthew's and John's, there is an under-current of thought, which must be closely watched if we would understand the real drift and exact import of their language. For the purposes of interpretation, therefore, each Gospel should be studied separately, while the others may be referred to, and brought in occasionally, as collateral helps.

But enough of these general matters for the present. Their bearing upon the subject in hand will be more clearly seen as we proceed. In the next Essay, I shall submit to the reader a few observations upon the principal use and object of the second chapter of this Gospel.

AZOR.

### JEWS IN BERLIN.

THE Jews in Berlin have long enjoyed many advantages, which have been unjustly withheld from their nation in many of the countries where they have lived since their dispersion. That they are willing to avail themselves of those advantages, may be inferred from many circumstances; and, among others, from the number of Jewish children who regularly attend the different Christian schools established in that city.

It appears, from a statement which is found in the "Allgemeine Zeitung des Judenthums" for Oct. 26, 1846, that there are

at present 1,005 Jewish children in attendance at nine different schools, and that of these, 355 belong to the three Jewish schools, and all the rest go to Christian schools.

But while the Jews in Berlin thus avail themselves of the assistance which is derived from public Christian educational institutions, they do not neglect to provide for their own religious establishments; and in doing this, they set a noble example of liberality, which may well stimulate others. Thus it is stated, in a more recent number of the "Allgemeine Zeitung des Judenthums," that while the Jews subscribed 70,000 dollars for building a new synagogue, within a very few days after the proposal for the undertaking became known, a collection made in Berlin for building churches, which are most urgently needed for the accommodation of the Christians, amounted only to 5,000 dollars.

Some persons may, perhaps, thoughtlessly say, But the Jews are rich, and can better afford to give. It is indeed true, that there are some Jewish families in Berlin who are wealthy, as well as respectable; but if the amount of the means at the disposal of the different individuals who compose the Jewish and Christian communities, be taken into account, it will show most evidently, that the zeal which prevails among the Jews for promoting educational and religious undertakings is most commendable.

It may be added, as showing the relative position in which the Jews of Berlin stand, when compared with their Christian neighbors, that the proportion of Jews to Christians is as one to forty.

All the young men in Prussia are liable, according to the laws of the land, to be called upon to serve, for a limited period, in the army, in order that they may be prepared, in case of need, to defend their country; 900 of the inhabitants of Berlin have entered, ac-

cordingly, as recruits during the present year; of these 60 were Jews.—*Jewish Intelligence.*

### Jews in Africa.

Jews from Tombuctoo come to the market at Socham, a town in the desert Saharah, thirty-six days from Mogadore, every year, in the spring. The number of Jews in Tombuctoo and the neighborhood is considerable. They have several synagogues. They use the same prayers as Portuguese Jews; they procure their prayer-books and their phylacteries from Morocco. They are not obliged to pay for permission to have synagogues, as in Morocco, but live on most friendly terms with Moors. Some of them are good Hebrew scholars, but not so learned in the Talmud as the Morocco Jews. The Tombuctoo Jews are dark-complexioned, but not black. They dress like Moors, but wear a black cap, as their brethren in Morocco; their shoes are like those of the Moors. Some of them are rich, and purchase great quantities of goods. They bring gold-dust to market.

Very few Jews are to be found between Socham and Tombuctoo. In Mekanes and Tetuan there are great numbers, and they are much addicted to the study of the Talmud. They are very superstitious, and believe that by fasting and prayer, the pious rabbies obtain great insight into the true sense of the Talmud. Mekanes is the great seat of Talmudical learning. Fez was in former times famous for its rabbinical school, but is no longer so celebrated.

No Jewish books are printed in Barbary; they are all procured from Leghorn, and other places in Europe. In Tafilet, they often copy out the prayers, and use the MSS. in the synagogue, as printed books are scarce. In Morocco, however, they are cheap.

The boys are generally sent to



school as soon as they can speak, and learn the law and the Psalms. They begin Rashi and the Talmud at an early age.

In the whole of Barbary there is no school for females. Jewesses never attend the synagogue, except on some of the great feasts. In Mekanes, Fez, and Morocco, the Jews sometimes have two or three wives. Each wife has a separate house, or, if not very rich, each wife has a separate apartment. Divorces are frequent, but, if no fault can be proved against the wife, a large sum must be paid to the wife, if divorced: £280 is the sum generally given. If, during ten years after marriage, the wife has no children, the husband in Morocco is required to marry another woman. In Morocco, the Jews marry very young, often at seven or eight years of age; but in Mogadore and Tangiers this custom is abolished, and they do not marry prematurely.

In Mekanes, Tetuan, Fez, Morocco and Mogadore, the Jews have their own quarters. In Tangiers they are allowed to live where they please. They pay for permission to have synagogues, &c., exercise their religion, and to live in the country, at the following rate:—

In Mogadore they pay 2,000 dollars (£400) per annum.

	Dollars.	Synagogues.
In Mekanes they pay 5,000, and have	22	
" Tetuan "	1,800	" 18
" Fez "	3,000	" 16
" Morocco "	2,500	" 26
" Salle "	3,000	" 4
" Tangiers "	1,200	" 5

Unfortunately, bribery prevails to a great extent, among those who are entrusted with the execution of justice.

Many of the Jews are very rich, and they are benevolent to the poor. There are many Jewish tailors, shoemakers, goldsmiths, carpenters, &c.

The Moors often ill-treat the Jews in Morocco; but in the seaports, where there are consuls, they are not exposed to ill-usage, for the

European consuls often employ Jews as servants, and they thus obtain some kind of protection.

The Jews are obliged to wear black slippers and black caps; they would expose themselves to insult, if they put on yellow slippers, or a red cap.—*Jewish Intelligence.*

### BONAR ON LEVITICUS.\*

WE have been waiting for some months to introduce this book to our friends. Those acquainted with the author's previous works will know what to expect here, and they will not be disappointed. The same humble, lively, gracious spirit is everywhere manifested, in beautiful union with very respectable scholarship, and an easy, pleasant style. We have marked a variety of passages, as suitable to our pages, and as likely at once to gratify and instruct our readers. These we shall extract as fast as we can make room for them.

We first select from the Preface, and an Introductory Essay on the Nature of the Book, the following remarks on

#### Types.

There are few critical difficulties in the book; its chief obscurity arises from its enigmatical ceremonies. The author fears he may not always have succeeded in discovering the precise view of truth intended to be exhibited in these symbolic rites; but he has made the attempt, not thinking it irreverent to examine both sides of the veil,

\* A COMMENTARY ON THE BOOK OF LEVITICUS, Expository and Practical. With Critical Notes. By the Rev. ANDREW A. BONAR, Collace; author of "Memoirs of Rev. Robt. M. M'Cheyne," "Narrative of a Mission of Inquiry to the Jews," etc., etc. London: 1846.



now that it has been rent. The Holy Spirit surely wishes us to inquire into what he has written; and the unhealthy tone of many true Christians may be accounted for by the too plain fact that they do not meditate much on the whole counsel of God. Experience, as well as the Word itself, (Ps. i. 2, 3,) would lead us to value very highly the habit of deeply pondering the discoveries of the mind of God given in all parts of scripture, even the darkest. . . .

If it be asked why a typical mode of showing forth truth was adopted to such an extent in those early days, it may be difficult to give a precise answer. It is plain, such a method of instruction may answer many purposes. It may not only meet the end of simplifying the truth, it may also open the mind to comprehend more, while it deepens present impressions of things known. The existence of a type does not always argue that the thing typified is obscurely seen, or imperfectly known. On the contrary, there was a type in the Garden of Eden—the tree of life—while life, in all its meaning, was fully comprehended by Adam. In all probability, there will be typical objects in the millennial age; for there is to be a river which shall flow from Jerusalem to water the valley of Shittim, (Joel iii. 18,) the same of which Ezekiel (xlvi. 1) and Zechariah (xiv. 8) speak. This river is said to be for the healing of the Dead Sea, while on its banks grow majestic trees, whose leaves are for the healing of the nations. No doubt a spiritual significance lies hid in these visible signs; the visible symbol seems to be a broad seal and sign of the peculiar truth manifested in these days, viz., the overflowing stream of the Holy Spirit, (who shall be poured out at Jerusalem on the house of David first,) winding its course over earth, to convey saving health to all nations. Certain it is that types do not necessarily imply that the antitype is dimly known. The Lord may use

them, as he uses gospel ordinances at present, to convey light to us, and leave more indelible impressions. . . .

The Epistle to the Hebrews lays down the principles upon which we are to interpret Leviticus. The specimens there given of types applied, furnish a model for our guidance in other cases. And the writer's manner of address in that epistle leads us to suppose that it was no new thing for an Israelite thus to understand the ritual of Moses. No doubt old Simeon (Luke ii. 25) frequented the temple daily in order to read in its rites the future development of a suffering Saviour, as well as to pray and worship. Anna, the prophetess, did the same; for all these knew that they prophesied of the grace that was to come to us, and, therefore, inquired and searched diligently, (1 Pet. i. 10.) Had Aaron, or some other holy priest of his line, been "carried away in the spirit" and shown the accomplishment of all that these rites prefigured, how joyful ever after would have been his daily service in the sanctuary. When shown the great antitype, and that each one of these shadows pictured something in the person or work of that Redeemer, then, ever after, to handle the vessels of the sanctuary would be rich food to his soul. It would be "feeding beside the still waters and in green pastures." For the bondage of these elements did not consist in sprinkling the blood, washing in the laver, waving the wave-shoulder, or the like, but in doing all this without perceiving the truth thereby exhibited. Probably to a true Israelite, taught of God, there would be no more of bondage in handling these material elements, than there is at this day to a true believer in handling the symbolic bread and wine through which he "discerns the body and blood of the Lord." It would be an Israelite's hope every morning, as he left the "dwellings of Jacob," to see "in the gates of Zion" more of the Lamb of God, while gazing on the morn-

ing sacrifice. "I will compass thine altar, O Lord, that I may publish with the voice of thanksgiving, and tell of all thy wondrous works," (Ps. xxvi. 6, 7.) And, as the sun declined, he would seek to have his soul again anointed, after a busy day's vexations, by beholding the evening Lamb.

Tindal says, that while there is "a star-light of Christ" in all the ceremonies, there is in some so truly "the light of the broad day," that he cannot but believe that God had showed Moses the secrets of Christ, and the very manner of his death, beforehand. At all events, it was what they did see of Christ through this medium that so endeared to them the tabernacle and temple-courts. It was the very home of their souls. "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord!" (Ps. lxxxiv. 1, 2.) And it is thus we can understand how those thousands (or rather, tens of thousands) who believed were all "zealous of the law," (Acts xxi. 20.) The Christian elders of Jerusalem, including James and other apostles, lent their sanction to their zeal in some degree; and Paul himself saw nothing necessarily sinful in it. For it was all well, if they used the law only as "their schoolmaster to bring them to Christ," (Gal. iii. 24.) It must have been thus that Paul himself employed his thoughts while "purifying himself" in the temple, and engaging in the other ordinances regarding vows, (Acts xxi. 26.) His thoughts would be on the Antitype; and possibly the actual performing of these rites by a fully enlightened soul might lead to some distinct views of truth contained in them, which would have escaped the observation of a mere spectator. And, if we may throw out a conjecture on a subject where Millennarians or Anti-millennarians are alike at sea, is it not possible that some such end as this may be answered by the temple which Eze-

kiel foretells as yet to be built (chap. xl., &c.)? Believing nations may frequent that temple in order to get understanding in these types and shadows. They may go up to the mountain of the Lord's house to be there taught his ways, (Isa. ii. 3.) In that temple they may learn how not one tittle of the law has failed. As they look on the sons of Zadok ministering in that peculiar sanctuary, they may learn portions of truth with new impressiveness and fulness. Indeed, the very fact that the order of arrangement in Ezekiel entirely differs from the order observed in either tabernacle or temple, and that the edifice itself is reared on a plan varying from every former sanctuary, is sufficient to suggest the idea that it is meant to cast light on former types and shadows. Many Levitical rites appear to us unmeaning; but they would not do so if presented in a new relation. As it is said of the rigid features of a marble statue, that they may be made to move and vary their expression so as even to smile, when a skilful hand knows how to move a bright light before it; so may it be with these apparently lifeless figures, in the light of that bright millennial day. At all events, it is probably then that this much-neglected Book of Leviticus shall be fully appreciated. Israel—the good olive-tree—shall again yield its fatness to the nations round, (Rom. xi. 17.) Their ancient ritual may then be more fully understood, and blessed truth found beaming forth from long obscurity. When Jesus, the High Priest, comes forth from the holiest, there may be here fountains of living water to which he shall lead us—himself seen to be the glorious Antitype! the Alpha and the Omega!

We shall now give a few specimens of Mr. Bonar's style of commentary.

#### **Burnt-Offering of Fowls.**

Chap. i. 14.

From chap. v. 7, we learn that

the poorer class were to bring this sort of sacrifice. "To the poor the gospel is preached." And ministers must be as solicitous for the salvation of the poor as of the rich.

The dove or pigeon was to be a male; for the Hebrew word for "young pigeons" is (בני יונה) "sons of the dove." Thus it was fitter to represent Christ. And, of the winged tribes, none were ever taken for sacrifice, except the dove and the turtle-dove. These abounded in the Holy Land, so that the poorest could get them easily.\* They were fitted, also, to be emblems of Jesus, just as was the *lamb*. He is undefiled and holy, (Song vi. 9,) full of love and tenderness; therefore the *dove* is his type. And as the *dove* at the deluge brought the message of peace, and as the turtle-dove is ever an emblem of peace, because its voice is heard from the *olive-tree* (itself the type of peace) in quiet, calm security, so, on this ground more especially, they are the better types of Jesus. The previous suffering of the offered dove, or turtle, represents Christ suffering ere he enters into peace, and becomes the peace-maker. Taken from his Father's bosom, he comes to suffer. The dove, "by the rivers of water," (Song v. 12,) in peace and joy, is caught, and wrung to death, on the altar. The olive-groves must be searched, and the turtle-dove taken from its own happy, peaceful olive-tree. It is then violently brought to the altar, and left lifeless there! Thus it was with Jesus. But from this suffering and death of the Peaceful One results "*peace on earth*." "*He is our peace*," (Eph. ii. 14.) He breathes out on us nothing less

than his own peace—"My peace I give unto you," (John xiv. 27.) And soon, too, as the grand and wide result of all, "the voice of the turtle (the herald of spring and of storms past) shall be heard in our land," (Song ii. 12;) and, the deluge of fire being passed, this dove shall bring its olive-branch to announce to the new earth that wrath is for ever turned away. Christ, who died to make peace, shall reign in peace over a peaceful earth, which his own blood has made the dwelling of righteousness.

### Type of Hell.

Chap. iv. 11, 12.

At this part of the ceremonies there was meant to be exhibited a type of hell. This burning afar off, away from the holy place, yet seen by the whole congregation, was a terrible glance at that truth: "They shall be tormented with fire and brimstone in the presence of the holy angels, and in presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever," (Rev. xiv. 10.) . . .

And oh, what a view of hell does the suffering Saviour give! The face-covering between him and his Father—the criminal's veil hung over him for three hours, the three hours of darkness—away from the holy place—driven from the mercy-seat, and beyond the bounds of the holy city—an outcast, a forsaken soul, a spectacle to all that passed by—wrath to the uttermost within, and his person, even to the eye, more marred than any man, while his cry, "My God! my God! why hast thou forsaken me?" ascended up as the smoke of the sacrifice to heaven, showing the heat of the unutterable agony, and testifying the unswerving exactness of the holy law. What a contrast to his coming without sin, and entering Jerusalem again with the voice of the Archangel, in all his glory, bringing with him those whom he redeemed by that death on Calvary!

\* In the course of my ordinary visits in the country, I one day sat down to converse with a poor illiterate believer, at whose board a beautiful tame pigeon used to feed. I opened the Bible at this passage, and showed this type of a suffering Saviour. It seemed to be specially blessed: she long remembered this type of Jesus; and, in this simple incident, there seemed to me discernible something of the wisdom and goodness that so provided for the poor of Israel.



The following is a foot-note on

**The Breastplate.**

Chap. viii. 8.

Lightfoot has the idea, that the precious stones (Rev. xxi.) of New Jerusalem were placed in the following way: there were three rows, or layers, of them on each side of the square, each wall being made up of three kinds of precious stones. It is curious to notice a connection between *New Jerusalem* glories and the *breastplate*, and yet more, to observe that both point back to *Eden*. It may be thus shown. The first precious stone mentioned in the Bible is the *onyx-stone*, (Gen. ii. 12;) and it was this stone that formed the "stones of memorial" on the shoulders of the high priest's ephod, (Ex. xxviii. 9,) on which the names of the twelve tribes were engraven. Then, farther, and more directly as to the breastplate, there is mention in Ezekiel (who is the prophet that describes the *cherubim*, and most frequently refers to *Eden*) of the following precious stones having been in *Eden*:—"The sardius, topaz and diamond, the beryl, and the onyx, and the jasper, the sapphire, the emerald and the carbuncle," (chap. xxviii. 13.) It would almost appear as if the *breastplate* of the high priest pointed back to *Eden*, promising to God's Israel re-admission into its glories; while *New Jerusalem* speaks of the same, presenting to the redeemed all, and more than all, the glory of Paradise, into which they are introduced by the Lamb, the true High Priest, who bears their names on his heart.

(To be continued.)

### ISOLATION OF THE JEWS.

THE isolation of the Jews has been generally attributed to the long and sanguinary persecutions which their race has endured through a melancholy succession of centuries; but this does not explain the whole of the case. The persecution

against them, and that against the French Huguenots, ceased at the same time; yet the latter cannot now be distinguished from their fellow-citizens, while the Jews are almost as distinct a race as when they were forced to reside in a separate quarter of the city, and to wear a badge of infamy on their dress. Persecution has, in all ages, produced obstinate adherence to proscribed opinion; but we want an explanation of the obstinacy that survives proscription. Sacred history abounds in instances of the apostasy of the Israelites while governed by their own kings and judges; while it is a rarity in our day to hear of the Mosaic law being deserted, either for its antagonist idolatry, or even its cognate Mohammedanism or Christianity.

In reading over the annals of Jewish persecution, we have found that all its historians have omitted what we deem an important consideration—the view taken of their condition by the Jews themselves. We read of their being contemned—and infer that they must have been humiliated; we are informed that they were rejected—and conclude that they must have felt themselves outcasts. When their name was a mockery, we are led to believe that they must have felt it as a reproach; and thus we insensibly confound the opinions of the persecutors with those of the persecuted. A greater error on the subject could not well be committed. The Jew knew himself despised, but never felt himself degraded. He regarded himself, on the contrary, as superior to those who scorned him. His was the heritage of nobility conferred by Jehovah himself, when he called Abraham from the land of the Chaldees. His patent was dated from Mount Sinai; and the "Hear, O Israel!"\* from childhood familiar in his ears, was, as it were, the repetition of a summons to enter on the privileges of his high rank. Open

\* The commencement of the Israelite confession of faith. See Deut. vi. 4, 5.



scorn he repaid, therefore, with secret contempt, and consoled himself for actual subjection with ideal superiority. Persecution but rendered him more keenly alive to the spiritual dignity of his race. He saw in it only the *Goim*—the rejected nations of the earth—"raging furiously together, and the people imagining a vain thing." It even gratified his national pride that "the kings of the earth stood up, and the rulers took counsel together against his anointed." What to him were the nobles of Christendom? mere children of yesterday! A century of generations before dukes and earls had a name, HIS ancestors were divinely elected into a hereditary aristocracy of imperishable privilege and immutable title. It was because the Jew was thus proud that the iron of persecution was made to enter into his soul; and it was because he was thus proud that he often provoked that persecution by an ostentatious exhibition of himself as exceptional to social order.—*Athenæum*.

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For the Jewish Chronicle.

## ON THE JEWS.

No. V.

### GOD'S EVERLASTING LAW BY THE JEW.

It is written: "The law came by Moses; but grace and truth came by Jesus Christ." Here is doubtless a strong contrast stated between the office and work of Moses and those of our Lord. The words stand as a universal proposition, the two parts of which seem to oppose each other. Many expressions of scripture appear, at first sight, to favor the idea, that the whole law must be abolished and swept for ever away by the work of our Lord. This seems to have been the notion

of the Antinomians. Under one view, manifestly one-sided, the law seems to have been given for the purpose of ensnaring men, and so bringing them under condemnation and death; for it is said that where no law is there is no transgression, and so no condemnation, as sin is not imputed where there is no law; that the law worketh wrath; that it entered that sin might abound, and all the world become guilty before God; that it laid burdens on men too grievous to be borne; that it could never take away sin, but instead of blessing brought cursing, and death instead of life; that Christ came to deliver us from the curse of the law, blotting out the handwriting of ordinances that was against us, taking it out of the way by nailing it to his cross; and that, now that this is done, we are not under the law, but under grace. A partial view might thus make the whole law appear as a mere faultfinder and accuser, containing no good, doing no good, but only working ruin—the moral law, as it is called, equally with the ceremonial. The giving of the law from Sinai may be made to bear this forbidding aspect; and some might think that till then God could not deal with men as sinners. Yet we see that He did, and that therefore the moral law, relating to social duties and obligations in the relations of society, was given to Adam. For until the law sin was in the world, but sin is not imputed where there is no law; so that the case of Cain, and the judgment of the flood, prove that the moral law was given to Adam. And social duties arising solely out of religious obligation to God, which is paid only through religious worship of His appointment,

the law of religion was in substance given also, as is proven by altar, priest and sacrifice set of God from the time of the fall, if not before. Besides, there is another great thing to be taken into the account touching law. There can be no salvation without law, as there can be none without serving God; and His service, together with all man's social and relative duties, must be regulated by law, or they cannot possibly be discharged. His service is perfect freedom; but this is not lawlessness, every one doing what is right in his own eyes: so that this single consideration of law and order, in order to harmony and peace in religion and in all righteousness, is sufficient to stop the mouth of all cavilling against law, as law.

The giving of the law by Moses, then, introduced nothing new in principle. It gathered up and confirmed what had been given before, and, as it were, more fully developed the incipient rudimental revelation of the divine purpose and way, bringing out the ritual and sacramental principles, and confirming God's purpose and way by election. Election is first indicated by the promise to Eve of a Seed to be man's Redeemer and Avenger. The calling of Abraham was another act on the same principle; and the taking of Israel out of Egypt was the setting apart a nation to be a holy portion to God for ever in the midst of all the families of the earth; in reference to which portion, the families of the race were previously divided, and their inheritance given to them in the earth, as heretofore set forth.

The Jews being set apart in reference to all the families of the earth, every thing given them, and to be

done by them, has a bearing more or less direct upon the same point. Their receiving of the law is for its ministry to the nations; and their final settlement in their own inheritance, and their entire purging from all sin, are in course of their qualification for such a holy ministry.

The ten commandments are the basis of all God's law, moral and ceremonial. They are divided into two great parts or tables, indicating God on the one side, and the creatures on the other; duty to God first, and then relative duties among men arising out of it; or love to God and love to man, on which two great commandments our Lord hangs all the law and the prophets. The ten commandments evidently relate to all mankind, but ultimately no otherwise than as all mankind are recovered to the true faith and worship. The term "the law" includes also the whole ritual, including the tabernacle and all its furniture, without which the rituals could not be observed. They all of necessity spring out of the two tables, as without the rituals and ordinances of religion, it is impossible to keep the ten commandments. And an organized "commonwealth" under God, the Head of all, equally enters into the means of keeping the two great commandments. It is clear, then, that the Mosaic ceremonials are as much the law of God for the human race as is the Decalogue, though not in the same literal sense. The duties of the Decalogue are more apparent, because they speak more directly or outwardly to man's physical, social and moral constitution—almost to his bodily senses; while the rituals are first seen and first serve as "types and shadows of good

things to come," and are prophetic and promissory in their aspect and meaning—speaking of and looking to a state not yet entered upon by man. And this view is sustained by expressions of St. Paul like these: "the truth of the law," or all abstract truth; "the law is spiritual;" "the commandment, which was ordained unto life;" "the law is holy, and the commandment holy, and just, and good." And the Psalms, speaking under the dispensation of the law, and of course referring to the whole of it, ceremonial and moral, use such language as this: "All His commandments are sure; they stand fast for ever and ever, and are done in truth and uprightness:" "Thy law is the truth:" "The righteousness of thy testimonies is an everlasting righteousness:" "All thy commandments are truth. Concerning thy testimonies, I have known of old that thou hast founded them for ever:" "Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever." This view is further sustained from Deut. xxx., in which the people are told that in the end God will gather them from all nations, and establish them in their own land, and circumcise their heart and the heart of their seed, to love Him with all their heart and soul, to "do all His commandments which I command thee this day;" . . . "to keep His commandments and His statutes which are written in this book of the law." Also, when the apostles went preaching the gospel, they declared "none other things than Moses and the prophets did say should come." Their textbook was the law and the prophets.

The end of giving the law is

clearly not answered in the mere Jew according to the letter. If it were, the dispensation of Moses would not be one of type, shadow, promise and prophecy—would not give place to another, but would last for ever, and all men would have to embrace literal Judaism. But the law—the law of "carnal ordinances and a worldly sanctuary" being typical and shadowy—our Lord came, not to nullify, but verify—not to abrogate, but to fulfil it in all its jots and tittles. It follows, then, that the letter and type of the law must be *translated* into the gospel, and those who so receive it become Christian. "First the natural, then the spiritual;" in accordance with which rule, the gospel and the Church come out of the preparatory "carnal" dispensation of Judaism, as the butterfly comes out of the worm. The fulfilling of the law by our Lord will be the exhibition of the meaning and "truth of the law" in everlasting realities, having a correspondence to the types and shadows, and which, properly interpreted and understood, might readily be expressed by their language.

The words, "The law was given by Moses, but grace and truth came by Jesus Christ," are two parts of one universal proposition, neither of which is less extensive than the other, as they have a relative bearing upon each other throughout their whole extent. Grace and truth cannot be without law and government administered; and these, without grace and truth co-extensive, can bring no blessing. The law of God extends to, and defines and sanctions, all relations and duties, and all religion and ordinances, and rituals and gifts of God, and all



knowledge of God and man; and in and by all these the grace and truth which came by Jesus Christ are made available to the blessing of men. The types and shadows of good things to come bear the same relation to the good things, that Adam, "the type of Him that was to come," bears to his great Anti-type; and one is to be destroyed no more than the other. As Adam would be an abortion without our Lord, so the types and shadows would be an abortion without the good things generated in them in humility, and to be brought out of them in glory. It is true that they cease, but yet, so to speak, as the worm ceases in the butterfly, as the old man ceases in the new. The change that passes upon Adam, or Man, by the Second Man, has its correspondency in the law *fulfilled*—persons keeping the place of persons, and things the place of things. As God's purpose in man could not be fulfilled by the first or natural man, so His purpose in giving the law is unattainable by the mere Jew and his ritual, his city and his land. So circumcision is not outward, but of the heart, in the spirit, and not in the letter, extending to the entire eradication of original sin. (1 Cor. xv. 45-49; Rom. ii. 28, 29.)

The tabernacle and its furniture and services were a typical representation of all things—of fallen man, of his redemption and all the means of salvation unto holiness and truthfulness—of the new heavens and new earth, and of the eternal manifestation, worship and service of God; the tabernacle itself, as one, being a type of "the true tabernacle which the Lord pitched and not man," and which John saw coming

down to be pitched among men for ever.

(To be concluded.)

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## Books Received.

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AN EXPOSITION OF THE APOCALYPSE.  
By DAVID N. LORD. Harper & Brothers, New York. 1847. Pp. 542, 8vo.

"Christ's saying—'*Blessed is he that readeth the words of the prophecy,*' is virtually contradicted by many objectors. This need not surprise in the children of this world; but when persons, who in other respects are *spiritually-minded*, persuade themselves, and endeavor to persuade others, that by a diligent search of the entire book no advantage is gained to spiritual religion, they are making a spurious and unblest attempt at spiritual refinement; an attempt which our Lord here at once, by the word '*blessed,*' rebukes as with a thunderbolt."\*

Thus wrote the holy and learned *John Albert Bengel*, just one century ago, and doubtless there is still but too much room for the same severity of reproof. At the same time, there are not a few thoughtful and devout observers of the intellectual and spiritual tendencies of the age, who begin to feel that, after all, it cannot be pious or safe any longer to despise, or leave untended and untrimmed, that lamp of prophecy which God's own hand lighted, and gave to be the Church's guide and comforter, until the day dawn. That the number of such is steadily, if not rapidly, increasing, is quite certain, had we no other evidence for

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\* "Sixty Practical Addresses on the Apocalypse"—published in 1747.



it than the great multiplication of books on the subject within a few years past; and in this fact we rejoice, as by far the best and most hopeful feature in the present aspect of things.

With regard to the book before us, the first thing to be observed is, that it is not at all a compilation from other men's books. It is a thoroughly original work, and bears on almost every page the impress of an independent and vigorous, but at the same time a calm and devout thinker. Its grand peculiarity—that by which it is favorably distinguished from every other commentary on the Apocalypse, that we are acquainted with—consists in the distinct statement, with which the author sets out, of the laws that govern, as he thinks, however generally they have been overlooked, the interpretation of symbols, and the steady, unwavering application of these few first principles to the visions throughout, as well as to the expositions of previous writers. Nor is it, it must be confessed, quite apparent in what way the authority of the “Laws,” as here developed, can be either evaded or overthrown; but this by no means implies a similar acquiescence in all the details and results of the commentary. We fully believe, however, that many stubborn difficulties are resolved with a surprising ease and beauty, and that a still greater number of erroneous interpretations is exploded, as if by a touch; while the grand features of the coming age, as depicted in the closing chapter of Revelation, are unfolded into a rich, solemn, glorious, boundless panorama.

With regard to the style and tone of the author, there is much in his

volume that may remind some readers of the sobriety, acuteness and unyielding logical pertinacity of Jonathan Edwards.—Altogether, it is a book well fitted to command the attention of students of prophecy throughout the world, as a highly valuable and most seasonable offering to the waiting Church of God.

## Poetry.

THE following Hebrew version of the well-known hymn, “*Jerusalem, my happy home*,” has been kindly prepared for the Chronicle by our missionary, Rev. John Neander.

ירושלם נוה תפארת  
שם יקר ונכבר מאד  
מתי ינוחו אנחתי  
מתי אזמר בקול הוד

מתי עיני תראה הודך  
שערי פנינים מעל  
עז ישועת חומתך  
וחוצות זהב בתוכך

איה עיר אלי ומלכי  
היכלך מתי אעלה  
שם ערת קדושים מזמרים  
בשבתות עולמים

שם צדיקים ישמחו מאד  
חטא וראגה לא יכירו  
ואני פה בתוך הרעם  
אצפה שם לדיות

שם הנביאים יירי משיח  
סביב לכסאו עומדים  
מחזרה אוהבי היקרים  
בתוכם ירגנו לנצח

ירושלם נוה תפארת  
נכספה נפשי אליך  
או ינוחו כל אנחתי  
או אחזה שמחתך

## MISSIONARY INTELLIGENCE.

### American Society.

#### MEETINGS OF THE BOARD OF DIRECTORS.

At the regular meeting in February, a resolution was adopted requiring a detailed Statement of the Receipts and Expenditures of the Society for the current year, to be presented at the next Annual Meeting, and appended to the Annual Report.

At an adjourned meeting on Monday, March 8, the following letter was read from our highly esteemed brother, the Superintendent of the Jewish Mission-house:—

MISSION-HOUSE, March 8, 1847.

*Respected and Beloved Brethren—*As I have received your resolution, about a month ago, in relation to your giving up the Mission-house on the first of May, and to the dissolution of the relation between the Board and myself, I feel constrained to express my views and feelings on the subject.

I most cordially and heartily approve of the resolution, and most fully unite in the view which the Board seem to have taken of the subject. I cheerfully give up this relation, not as if I were dissatisfied with the Board—no, I have not at any time entertained, nor do I now entertain, any but the highest regard for and satisfaction with the Board—but because I believe this step will promote, as it contemplates, the best interests of the cause for which the Board labor. In good faith the Board called me; in good faith I accepted; and I am fully convinced that we part in as good faith as we came together.

The Board will please regard these lines as nothing but the ex-

pression of my approbation of their action in the premises, and my good feeling towards them.

In bonds of Christian affection,

Yours truly,

JOHN C. GULDIN.

### New-York City Mission.

#### JOURNAL OF REV. JOHN NEANDER.

*Feb. 1st.*—I visited the family to whom I gave a Bible. They were delighted to see me. The wife told me: "This book is a wonderful book; last evening we read in it till after midnight." The servant, a Jewish girl, begged for a Bible, and I promised to bring her a copy. This evening Rabbi — called, with whom I had a conversation.

*5th.*—In — St., near —, seeing a Jewish name on a house, I went in and asked for the man. He was in his shop, up stairs. Up stairs I went, and was at first doubtful if I should venture in, as there was written on the outside of the door, "No admittance except on business." Still I thought with myself, "You are here on very high and valuable business;" and so I entered the room. The Jew was very friendly. I told him what the object of my call was, and we soon got into a religious conversation. Before I left him, I gave him some English tracts, which he thankfully accepted.

I met some Jews in the street, whom I briefly addressed. One Jew, lately come from Europe, called on me, and promised to call soon again.

A friend told me, that a Jewish lady had purchased from him two tracts, "Thirza" and "Poor Henry." An orthodox Jew was present, and strove to prevent her from taking them, as the name "Jesus" was mentioned in them; but she

gave cheerfully the money asked for both, and was greatly pleased when she got possession of them.

10th.—A Jew from Prussia, of the name of —, visited me twice, expressing his desire to get instruction in Christianity. I had an earnest conversation with him on that weighty subject.

Rabbi — called again. He is still reading the “Old Paths,” and the Hebrew New Testament.

12th.—Rabbi — called this evening, and remained with me till nearly eleven o'clock. We read some passages in the scriptures, and he brought out various objections. I will here only mention one. Said he: “You read in Acts vii. 4, ‘And from thence, when his [Abraham’s] father was dead, he removed him into this land,’ &c. Here Stephen said what is not true, because Abraham’s father was not then dead. See Gen. xi. 26. Terah, at the age of seventy years, begat Abraham; and Abraham was seventy-five years old when he left Charran and removed into Canaan, (Gen. xii. 4, 5.) Terah was then one hundred and forty-five years old; but according to Gen. xi. 32, Terah lived, in all, two hundred and five years; and he therefore must have lived, after Abraham’s removal into Canaan, sixty years.” To this, my answer was: “Gen. xi. 26 does not say that Terah was seventy years old when he begat Abraham; but it says, ‘Terah lived seventy years, and begat Abram, Nahor and Haran.’ Had Abram alone been mentioned, then there would be something in the objection; but now the most that can be inferred from this place is, that Terah began to beget children when he was seventy years old. Abram is first named, not because he was the first born, but because he was the worthiest. See Gen. xlviii. 20; Exod. vii. 7; 1 Chron. i. 28, and ii. 2.”

13th.—I visited to-day the synagogue in Elm St. A Jew called on me in the afternoon.

17th.—In — St. I visited an or-

thodox Jewish family, and was surprised to find there Mrs. —, the wife of the man who was in my parents’ house as my tutor, when I was a lad. She was astonished to meet me here, but she was more surprised to hear that I am a professor of Christianity. “Oh, what a pity,” she cried; “what a pious father you have! what a fine mother! What a bleeding wound to your family!” I told her that the true follower of Jesus is a child of Jehovah, &c. She replied: “If you had not been the pupil of my husband, I would whip you out of my house; but I ask you to be silent; do not speak about the Tului.”

Her daughter and a young man were present, and listened attentively. The daughter said: “If I could read, I would read the Bible.” I.—“Will you learn it?” She.—“Yes, sir; I have a desire to learn to read.” I.—“I will come here some time every week, and give you lessons, if you wish.” All present seemed to be delighted; and the girl took hold of a spelling-book, and I commenced to give her the first lesson in spelling.

22d.—In the afternoon I called at Mr. —’s, in — St., where I began to give lessons to the daughter. She wept, and her parents seemed to dislike my calling. The girl appealed to her mother, but the latter did not answer; and I, seeing the parents were discontented, left the house, after warning them not to prevent their child from learning to read the scriptures, which alone give life to the immortal soul. I intimated that I should call again.

26th.—A Jew called on me last evening, and expressed it as his heart’s desire to become a Christian. This young man has been a teacher in Germany, and has with him some testimonies to his character, from some chief rabbies in Europe, with whom I am personally acquainted. I had a very long conversation with him, from which it appeared to me that his mind feels restless. He is discontented with Ju-



daism, as a mere medley of vain inventions. He therefore asks for truth, and is determined to study the scriptures of the Old and New Testaments. He called again this afternoon, and I introduced him to the Superintendent of the House, Pastor G., who spoke with him on the subject of his quest.

In one house I was welcomed in a friendly manner, where four Jews were busy, and listened attentively. The Jewess asked me what old Mr. Forrester is doing; and she seemed to remember him and the words he had spoken with kindness. When I left them, the latter invited me to call again.

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### Southern States.

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#### MR. SILIAN BONHOMME.

MR. B. was at Charleston on March 4, having halted on his way thither in Philadelphia, Baltimore and Richmond, Va. In each of these cities he had enjoyed interviews with the friends of Israel, and in Philadelphia "several profitable conversations with the children of Abraham." He has not yet, however, fully recovered his former strength.

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#### REV. JOHN H. BERNHEIM.

On the 24th of February, Mr. B. returned to Pennsylvania, with the consent of the Board, in order to make preparations for the removal of his family to Newburyport, Mass., which, it is proposed, shall be his headquarters in his future labors in New England. We have received his journal to Feb. 27th, from which we perceive that, among his other efforts, he does not forget to

inquire, in every place, for the lost sheep of the house of Israel. In Providence, R. I., Harrisburg and Lewistown, Pa., as well as while travelling, he has had many opportunities of this kind. In some instances the conversation was prolonged till midnight. In Harrisburg, in particular, "the Jews," he says, "received me very kindly." In Lewistown the Lutheran clergyman, Rev. Mr. Flint, kindly accompanied the missionary, although it rained all the day, in his visits to the Jews in that place.

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### London Society.

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From the Jewish Intelligence.

#### AMSTERDAM.

LETTER FROM REV. C. W. H. PAULI.

WE extract a few particulars from Mr. Pauli's communication, dated January 1:—

#### Conversation with a Jew.

Many Jews have, during the past month, heard the sound of the blessed gospel, both in public and private; and, prostrating myself before the throne of grace, I exclaim: "Lord, who hath believed our report? and to whom is the arm of the Lord revealed?" Who has felt the gracious influences of the Holy Spirit? And yet how many a heart and conscience may not have been wounded by the fiery arrows of the Lord of mercy! On the Sunday evening (the 20th) I sat in my study—lost in meditation whether I myself have felt the powers of the world to come, after having preached to others—when Rabbi M., a sopher (*i. e.*, a scribe,) entered my room and said: "I am sorry to disturb you so late in the evening, after your labors of to-day, but you will readily forgive me, if I beg you to consider me as a Nicodemus. True,



at first sight, there may appear a strange paradox between me and that good man of old, who, by the by, had a similar occupation with me. He taught what I am copying; he at first was, no doubt, afraid to be seen by the Jews when he was going to Jesus, though I have been to your church several times, and have been seen by the whole of the congregation of Israel; but, lest you think too highly of my courage, I must tell you that my brethren think I come to hear you at times, in order only to be the better able to warn our youths against being seduced by you to forsake the religion of our fathers. And truly, this was for a considerable time my only object; but, somehow or other, I feel that after all you may be in the right. You said to-day, in your sermon, (and I suppose you saw me,) that a man may be lost to all eternity in spite of all his prayers, fastings and alms-givings; you supported your argument with that notable chapter (fifty-eighth of Isaiah,) and, I must confess, I have nothing to say against it. I thought my age, being seventy-two years old, would prove a sufficiently strong shield to ward off your sophistries; but I see that what I once considered to be sophistries prove to be the oracles of the Most High. But pray do not think that I come to tell you that I am going to embrace Christianity, because I speak thus:—though I have very minutely compared the New with the Old Testament, too many doubts must be removed from my mind, before I take such a decided step."

I observed, "I do not feel the least surprise that the Word of God has had such an effect upon the shield of your age, inasmuch as the Word of God can smite into fragments the hardest rock, even the heart of a scribe. But have you ever noticed what the *greatest* blessing was, God had bestowed upon King David? Was it not that he, in the anguish of his soul could cry: 'Thine arrows stick fast in me, and

thy hand presseth me sore, for mine iniquities are gone over my head: as a heavy burden, they are too heavy for me?'"

He.—"And what did David do, to get rid of so heavy a burden? No doubt he fasted, he prayed and gave alms! But you said to-day that such acts of piety never save a man."

I.—"No doubt David did these and more such things; yea, it was, as it is, our bounden duty to perform such acts. But, mark well! Neither David, or any *true believer* in Christ, the Messiah, ever did them with a view to obtain, by these acts of piety, the forgiveness of sins, or to work out a righteousness whereby to justify himself before God; hence we find he never pleaded any of his pious acts, as the ground of his acceptance with God. On the contrary, when we hear him plead righteousness and perfectness, he never meant his own, for he had quite as much as you and I, (and that is less than nothing,) but he meant an imputed righteousness, as Psalm vii. 8: 'Judge me, O Lord, according to my righteousness, and according to mine integrity that is in me,' ('עָלַי,' 'put upon me;') or Psalm xxv. 11, 'For thy name's sake, O Lord, pardon mine iniquity,' ('כִּי,' 'because it is great;') that thy free and sovereign grace might appear the more visibly. But as for his pious acts, they were the natural effect that God had taken his heavy burden from him, and had cast it upon one that was mighty to bear it; and this mighty one was that child, that son, who was also אֵל גִּבּוֹר, 'the Almighty God!' the Messiah! whom he had set always before the eyes of his faith. He, and all the prophets before and after him, did not only believe that the promises God had given them would be accomplished after ages, but their faith was of such a nature, that they considered every word of the mouth of the Lord as being fulfilled before their very eyes, in their own days. Place and time were things in them, and not without

them. Hence it was that David saw the Messiah pierced with his hands and feet upon the cross, (Ps. xxii. 17,) his lips parched and burned with thirst, through the fiery wrath of God poured into his soul, which he had made an **עֲוֹן**, a sin-offering, for us guilty rebels; he saw his cruel enemies giving him the gall and the vinegar of our transgressions, (Ps. lxix. 21.) David heard with terror, re-echoing in the depths of his soul, this piercing cry, 'My God, my God, why hast thou forsaken me!' and he, no doubt, felt that Messiah was forsaken by God for a time in his stead and place; but our King David had also the inestimable privilege of seeing this same suffering Messiah triumphing over sin, law, death, men and hell; he saw him arising from the grave, and the string of his lyre gave forth the anthem, 'Thou wilt not leave my soul in Hades, neither canst thou suffer thy *very* **הַיְיָ** with "emphatic\*) Holy One to see corruption,' (Ps. xvi. 10;) he sees him ascending on high, and he shouts after him, 'Thou hast ascended on high, thou hast led captivity captive,' (Ps. lxxviii. 18;) he saw him on the right hand of the Majesty on high; and we hear him sing, in the full assurance of his faith, (Ps. cx. 1,) 'The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.' Such was the faith of David and our forefathers; and unless we have this same faith—friend! I utter it in terror, that makes the blood of my heart stand still!—friend, we are lost, lost to all eternity!"

*He.*—"Oh, my dear sir, I confess myself a miserable sinner; we and our fathers, who have shed this innocent blood—we have sinned in thy sight, oh God! But do try to convince me that Jesus of Nazareth, good man as he was, was also the true Messiah; for one of the first clear passages concerning him (Gen.

xliv. 10) is to me, as you Christians try to explain it, wholly inapplicable to Christ, for you maintain that the sceptre had not departed from Judah when he came into the world, whereas, you well know, that it had departed; surely, Herod the Great was not even a born Jew; he was an Idumean, and certainly not of the lineage of David."

*I.*—"The Lord God of Israel, and He alone, can convince you savingly that Jesus of Nazareth is the true Messiah, the **בֶּרֶךְ אֱלֹהִים**, the son of God! But with reference to what you say, that the Christians explain that important passage, as you observed: it surely does not follow that all do so? I myself, the most unworthy of all, should be sorry if such an interpretation had ever been heard from me. That passage does not intimate with a syllable, that the sceptre shall not depart from David and his posterity, but from Judah, the Jews; not only the tribe of Judah considered in itself, but as composed also of Levi and Benjamin, and as many of the other tribes as joined themselves to them in the Babylonish captivity. 'The sceptre shall not depart from Judah,' i.e., from the Jewish nation, 'nor a lawgiver from his posterity, till Shiloh cometh,' was a prophecy fully accomplished; for the Jews had still a king when Christ came, who ruled them according to their laws and institutions, though Herod the Great was appointed by Antonius. And it was necessary that the house of David was to be, at the coming of the Messiah, like a tree cut down to the ground, out of whose hewn-down stem, (**גִּזְעוֹ**) a tender shoot, a **הַטָּר**, was to come up, (Jer. xi. 1;) it was necessary that Messiah was to come in great humility. Had the house of David been that once so lofty cedar, the Messiah could not have been that tender shoot."

*He.*—"I fully agree with you in your exposition of this important passage; but the last clause, again, 'unto him shall be the gathering of

\* Vid. my "Analecta Hebraica," p. 126.

the people,' or, as Onkelos renders it, 'him all the nations shall obey,' this certainly has not been fulfilled."

*I.*—"Mark! not only this clause of this prophecy has been only partially fulfilled, but there are still weightier prophecies which must yet await their fulfilment, partly on account of the disobedience of the Church to the plain command of the Saviour, 'Go ye and teach all nations,' &c., and partly on account of the stubbornness and hardness of the heart of our nation, without whose conversion it is impossible, according to the decrees of God's everlasting counsels, revealed in his Word, that all the nations of the earth can be brought to the saving knowledge of the gospel. Look upon the world, and seek for the flourishing churches among the Gentiles; you will, alas! find but very few, in comparison with the wealth and human life that has been spent during the last hundred years. It becomes, therefore, the most serious duty for every individual Jew to bewail such a grievous sin, as to be an obstacle to the salvation of the millions of our fellow-men, and a hinderer in the fulfilment of divine prophecies.—'They,' the Jews, 'have always vexed his Holy Spirit.'"

*He.*—"But who tells you that I do so?"

*I.*—"I should be very sorry to think you capable of such a grievous sin; but do you not withstand the grace of the Holy Spirit, by not confessing Jesus to be the true Messiah?"

*He.*—"But who tells you, I must ask again, that I do not confess him? Perhaps not in the way and manner you may approve of, but in a more efficacious one by far than you may be aware of: for my continually agitating the question, 'Is Jesus the Messiah, or have we to look for another?' does more among the masses of our people among whom I live, than my publicly embracing Christianity could ever do, at the present: for Jesus Christ must have still some harbin-

gers to prepare the way before him. There is more going on among our nation than Christians (at least here in this country) are aware of. The ferment that is spreading among us is of divine origin. The eternal Jehovah works by means which our finite mind cannot comprehend, before we see his purposes accomplished. There is a roaring among us, like the roaring of the sea; and we shall see, before long, what no man unskilled to look into the mirror of divine revelation, ever looks for. The גֵּרִים (non-Israelites) in general may fancy that Judah, the Lion's whelp, has couched down; but he is not asleep: his rising and roaring will be heard, ere long, from one end of the world to the other; so that all the wild beasts of the forest, terror-stricken, flee to their dens of darkness, where they, bound with fetters of misery, tribulation and anguish, will pine till that great and notable day, when we, with our bodily eyes, shall see what Daniel our prophet saw in the visions of the night, 'One like the Son of Man coming in the clouds of heaven.' Do not think that I do not confess Jesus the Messiah. There is hardly ever a Jew comes to hear you, who, somehow or other, is not directly or indirectly influenced by me and some secret friends I have."

I stood astonished, and did not know what to say; for the knowledge of divine things this Israelite spoke of with such an enthusiasm, was a thing I did not expect to hear. It revealed to me what is going on among the Jews here, of which I had but a faint idea. Oh how I wished that some of our English friends could have heard this man!

Rabbi M. remained with me till a very late hour in the night, and I have seen him several times since. We read together the Revelation and the book of Zechariah. He is perfectly acquainted with the New Testament. Though the seed sown may lie for a long time under the clods, yet, by the power of the sun,



and the effect of the dew from on high, the germ will make its appearance in due season. The sower will be overtaken by the reaper, if we faint not.

## MOLDAVIA AND WALLACHIA.

JOURNAL OF MR. JOSEPH MAYERS.

### Zerkow

Contains about 400 Jews. . . . After the sermon several Jews called upon us, and amongst others, a Jewish lad of fourteen years of age, who surprised me by the ability with which he argued. For nearly an hour did this Jewish boy wrestle with Mr. Hartmann in argument. At last the thirty-sixth chapter of Ezekiel was brought to his notice, and he was shown how Israel was to live in unbelief amongst the nations which believed, and how at last Israel was to have the new heart given to them, and the Spirit outpoured upon them, and were then to believe. It was only then, when he was besought with tears to ask of God to give him that new heart, and that gift of the Spirit, that his head began to bend, and his proud heart to be subdued.

### Kempen.

We had thus, during the last six weeks, traversed a considerable part of this interesting province, not without some humbling experience of the inefficiency of our efforts, but also with some evident tokens of the Lord's presence with us by the way. Yea, verily, Rabbiniism in Posen is "a city of stirs, a tumultuous city." The inhabitants are all in commotion; the superstitious Talmudists, a numerous section, are seeking a vain safety by retreating further into the innermost recesses of the ancient temple; the few faithful are crying for mercy; the agitated multitude are looking out for some more convenient resting-place, and are beginning to cast longing eyes towards the open portals of the great Antichris-

tian temple of unbelief, now erected in central Europe, the future refuge of the unbelieving Jew and the unbelieving Gentile.\* In the mean time, whilst they are undecided, whilst they are on the journey from one refuge-city to another, and ere they have drank of the somnolent cup of infidel apostacy, it ought to be our aim to preach to them the kingdom of God. Indeed, the bulk of the Jews with whom we reasoned on this journey, and to whom the gospel has been preached, were neither superstitious Rabbiniists on the one hand, nor infidel rationalists on the other, but Jews who for the present are journeying in indecision in the medium way.

I have great hope that much good will result from the Jewish elementary schools now established in every town in the province. A considerable section of the masters of these schools are intelligent Jews, whose faith in the inspiration of the ancient Hebrew writings is unshaken; who teach Christianity to the children as a matter of history; and who have no faith in the Talmud.

### Birlad.

Aug. 15.—Birlad contains about 15,000 inhabitants, 500 of whom are Jews. You here meet with a great change, both in the dress and manners of the Jews. The fine Wallachian dress, consisting of a silk striped under gown, a Turkish shawl round the waist, and a broad loose cloth upper gown, disappears; and the Jewish-Polish dress occupies its place. The Jews are more superstitious, and stricter in observing the precepts of the rabbi.

### Jassy.

Aug. 18.—Arrived at Jassy yesterday afternoon. Jassy is a fine

\* How easy it will be for infidel Jews, and infidel Christians of various shades, to unite, may be seen from the fact that a so-called Christian community in Königsberg have, in the case of the Jews, dispensed with baptism, and resolved that no further concession shall be required from the Jew than his declaration of belief in their so-called Christian faith.



place, much improved of late, as I am told. It is situated on the brow of a hill, which makes the entrance very imposing. It contains about 70,000 inhabitants, the greater part of whom are Jews, chiefly emigrants from Russia. Poverty, with its train of sickness, ignorance, and other miseries, are but too apparent in Jassy. A better place, therefore, for the medical missionary of the Free Church could not have been chosen.

### BAPTISMS.

The February number of the *Intelligence* records ten cases of baptism.

### British Society.

From the Jewish Herald.

#### ENGLAND.

#### Missionaries' Letters and Journals.

FROM MR. J.

"THERE is a great stir among the Jews here, in consequence of L.'s conversion to Christ. Many and great have been their attempts to draw him aside: they have twice by force dragged him before the rabbi, and tried with great earnestness to persuade him to renounce the faith which he has embraced. Every possible inducement has been set before him, money has been offered in large sums; but all their devices have availed nothing. The language of Mr. L. was, 'I dare not sell the truth for money; I cannot sell my hope, my soul, my body and my God for perishing and vain things; no, the truth is better than gold and silver, and all the riches of the world are not to be compared to it.' He added, 'I have found Jesus to be the true and only Saviour, and in him alone I trust for the salvation of my immortal soul.' This faithful testimony to the truth stirred up

rage against Mr. L. in the minds of all the Jews here, and they sent for him on Saturday last, as they were anxious to have another conversation with him, and they requested that he would bring his Bible. He went, rejoicing in the opportunity of speaking to his brethren about Christ. When he arrived, they again pressed him to renounce Christianity, and placed great temptations before him; but he told them that he would rather suffer hunger and thirst for righteousness' sake, and endure all manner of persecutions for Christ's sake, than return again into error, sin and ignorance. After some further conversation, they all fell upon him, beat him most shamefully, tore his clothes, and scattered the few shillings he had all around the room. His face was much swollen when he came to me, and he was suffering great pain. I went to a magistrate, who advised an appeal to the law, but Mr. L. thinks, with me, that it would do harm. 'I am willing (he said) to suffer all for Christ's sake.' It is cheering to hear this Israelite, and to see him so steadfast in the faith. Pray for him."

FROM THE JOURNAL OF MR. S.

"During the last three days I have experienced that the Lord has graciously heard my prayers. A Polish Jew in whom I have taken much interest has, by searching the scriptures, come to the conviction that Christianity is from God. When I first conversed with him, he was very prejudiced against Christ, but now prejudices are removed, and the truth seems to have made a deep impression on his soul. I believe him to be sincere, and he has a great desire to inquire further after the truth."

FROM MR. D.

"Since about the beginning of the preceding month, four individuals of my brethren according to the flesh applied, and expressed a desire to devote part of their time to an

inquiry into the truth as it is in Jesus. Two of these are thorough Talmudists, and men of good sense; a third, though less learned, exhibits more indications of the work of Christ in his soul."

## AMSTERDAM.

IN our last number it was announced that the Committee had engaged a colporteur for Holland, (Mr. Cohen.) The Secretary has received a letter from him, dated October 29th, 1846, from which we make the following extract:—

"Mr. Vos, Dr. Capadose and Mr. Da Costa have consulted together, and have come to the resolution that for the present I should remain in Amsterdam, where there is a vast field for labor. There are about thirty-six thousand Jews in this city, for the most part living in the Jews' quarter: the bulk of these are in rabbinical bondage, and are very ignorant and bigoted. The rabbies have prohibited the Jews from accepting tracts from any Meshumad, (for so they call every believing Israelite;) I am, therefore, obliged to watch for opportunities when I can find them alone."

*Extracts of a letter from Mr. Vos, dated Amsterdam, October 20th, 1846.*

"The following day we attended the meeting, when, after the discussion of one or two topics, the establishment of a Netherland Society for the Propagation of the Gospel among the Jews, was proposed by Dr. Capadose: the motion was generally well received. We have made final arrangements with Dr. Da Costa, who has agreed to take the oversight of Cohen, with the help of the Committee, which is to be formed in connection with their own Society. The Rev. Mr. Jamieson, the Episcopal minister at Amsterdam, is very kind to Cohen, and we may expect the co-operation of

Christian friends in Holland. I think it cause for joy that the exertions of our Society should have stirred up the Dutch to wipe away the stain of national indifference towards the Jews."

*Extracts of a letter from Dr. Capadose, dated October 17th, 1846.*

"I avow to you, very dear friends, that your zeal, your ardent desire to be useful to the children of Abraham, have awakened in me a very deep and lively emotion; you have excited in me a holy jealousy. No! I cannot suffer that this shame should remain upon the Christians of Holland; that it should be our brethren of England who pray, work and send forth laborers into Holland, while we content ourselves with seeing you in action. We must absolutely wipe off this disgrace. We hope to be able to announce to you that all is in activity among us in this respect. Every month we shall have a prayer-meeting for Israel; a colporteur will be employed by ourselves; and I beg you to aid us by your counsels, your prayers, your tracts, in order that our little Society, scarcely born, may increase."

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## Free Church of Scotland.

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From the Missionary Record.

## DAMASCUS.

MR. DANIEL gives an account of the state of things at Damascus. There the missionaries of the Irish Assembly are laboring in faith and patience; and we pray the Lord that they may soon reap in joy.

DAMASCUS, October 9, 1846.

... I rejoice to hear that the exertions of our beloved Free Church are still increasing in behalf of my poor brethren according to the flesh. May the God of Jacob pour out upon her so largely the spirit of love and holy zeal, that multitudes may be

ready to exclaim, Here are we—send us to seek the lost sheep of the house of Israel. . . .

I would beg leave to mention, that the Associate Reformed Church of North America has sent out a mission to Palestine, consisting of a minister and a physician. They arrived at Syria about a year and a half ago. Those two gentlemen have been till now on Mount Lebanon. They were looking out for a place where they could settle for their labors; and after a good deal of deliberation, they made up their minds to settle in Damascus; and as a medical missionary was quite necessary for this place, it is to be hoped that it will strengthen the mission here. The Lord be praised for the increase of laborers. Permit me to mention, also, that there is at present among the Jews here a thirst for the Word of God. We have had, for some time every day, many calls from them, asking for Hebrew Bibles; but we are not able to supply them.

### BERLIN.

LETTER FROM REV. C. SCHWARTZ.

BERLIN, January 5, 1847.

*My Dear Sir:*—Once more the Lord has been gracious to us, and vouchsafed unto us a great blessing, in drawing unto himself one of the daughters of Israel, so that we are permitted not only to sow in tears, but also to reap in joy. The young Jewess whom I baptized on the first day of this year, and of whom, with your permission, I would like to give you some further particulars, has been, as I fully trust, taught the truth of the gospel by the Lord himself, and has indeed been added to the number of such as shall be saved. And though our dear friends in Scotland may never see her on earth, face to face, they will surely, if she cleave unto the Lord, and be kept up and carried on by his mighty hand, meet with her in heaven, sing-

ing praises to the Lamb of God, that has redeemed and saved all his people. She was born in Rabbi, a small town in the kingdom of Hanover, and is now twenty-one years old. Her father is long since dead, whilst her mother is married to another man, who seems to have treated her kindly. When a child, she was sent to the Christian school of her native place; for the few Jewish families that lived there were not able to maintain a teacher of their own. There she has read a good deal of the scriptures, committed little hymns and verses to memory, and learned the ten commandments and the apostolic creed by heart. Often has she envied the little Christian girls, that could attend in their best dresses, along with their parents, on every Christian Sabbath, the church of the place; and sometimes thought within herself, that she could enjoy the same privileges if she were but a Christian girl. But I do confess it strikes me often how grateful all, and especially Christian females, should be to their Lord and Master, when they compare their own state with that of the Jewesses, and think how highly Christ has exalted them; for wherever Judaism still reigns, Jewish females are wholly neglected in their education, and are not allowed to enter a synagogue till they are married. Of this truth I was forcibly reminded when reading, yesterday evening, with some Jews and proselytes, 1 Cor. vii. 3, 4. For some of the strict Jews present could scarcely believe and understand the rights allowed there to the female sex; they could scarcely believe that, before God, there is neither male nor female, having been accustomed to thank God daily that he has not created them women; whilst the poor female thanks God, or submits mournfully to that God who has created her according to his own pleasure. But to proceed. Her parents being strict Jews, she did not venture to say much of what she saw and heard in the school, and still less



would she tell them of the secret desire of her heart. When somewhat grown up, and sent to a Jewish family in another town as a servant girl, she often thought of what she had learned when a little child; and even when she came here, and was introduced to me by a Christian lady, a countrywoman of hers, she at once said that she would like to be a Christian, because then she would be allowed to pray to God in a language she could understand, and not any more be shut out from his temple. She has been instructed, almost daily, for the last four months; and, as with most people, the principal difficulty with her is to acknowledge herself as a guilty and wretched sinner before God, since, on the whole, she had lived as an honest girl, and had tried to serve her masters faithfully, as her documents sufficiently did manifest. But the more she read the scriptures, and compared her own life even with that of men like Abraham and Moses, the more she saw that she certainly could not save herself—if even they were not justified by their own deeds, but by faith—till she was quite overcome, when she compared herself with the humble and meek Saviour. The more she heard and read of his divine and holy life, the more humble did she become; and the more she decreased, the more the Lord increased within her, till at last she found peace and joy in believing. To the best of my ability I have inquired everywhere, whether she was induced, as is commonly the case here, by some external motives to come forward and become a Christian; but Goof. Lachs, in whose presence she was examined before I admitted her to the rite of baptism, agreed with me, that the truth of the gospel had sunk deeply into her heart, and that she might be received into the Church of Christ. Accordingly, I consented to baptize her on new year's day; and I am thankful to say that we had a great many Jews and proselytes present, the former being as serious and attentive as we

could desire. The Rev. Mr. Heintz, a friend of mine, preached on that occasion, on 2 Cor. v. 17, strikingly and forcibly explaining the necessity and nature of regeneration, whilst I myself made a few remarks on these words: "I, even I, am he that comforteth," (Isa. li. 12,) trying to impress upon the mind of the young Christian, that in all the difficulties, and troubles, and heart-burnings she may have still to suffer from her Jewish mother and friends, and from so-called Christians, she should ever seek direction and consolation from that Lord who had helped her hitherto. Dear Sir, this poor Jewess has great need of the prayers of the friends of Israel in Scotland, for she is to gain her livelihood, as formerly, as a servant girl, and great temptations are awaiting her; for infidelity and hatred of the truth as it is in Jesus, are so dreadfully and rapidly spreading here, that I scarcely know how to find a Christian master for her; and the Christians here—the Lord keep us all from falling!

We have often referred to the sad condition of many here, who, from caprice or motives of interest, have adopted the Christian name, while they are utter strangers to the power of the truth. The condition of these proselytes, for whose souls no man is caring, demonstrates the high importance of having a spiritual and living ministry in the midst of them; and the deadness and desolation in which they lie ought to call forth more supplication on their behalf.

Permit me to add a few words about the state of some of the proselyte families I have visited lately, as I have found it necessary to spend, at least, two afternoons every week with the visitation of families, thinking it highly desirable, not only to see them when they come to me, but to look after them also in their houses and homes. In general, almost all I have visited of late have em-

braced Christianity in order to marry, or to be married, to Christians, since with us Jews are not allowed to marry Christians. Generally the Gentile Christian party have nothing of Christ but the name; and what good can come out of such marriages? Nay, it also happens often enough, that the Jewish Christian party is tolerably well instructed, and, perhaps, even awakened, and that all is soon forgotten, and the means of grace soon neglected, because the Gentile Christian party is hostile to the truth. One woman I have seen several times, and she is wretched indeed. She has been baptized, without being much instructed, and without being able to read—just as ignorant as a Christian as she was when she was a Jewess. She certainly does not know who Abraham was! When baptized, her mother cursed her, and her brothers would not even see her; and when meeting with her on the street, they would never look at her. Since then her husband is dead; and whilst all her Jewish friends are well off, she lives in very wretched circumstances; and she actually cursed the day when she became a Christian, and if she could, would perhaps turn a Jewess, in order to be reconciled to her friends. Is not this sad indeed? In another family it stands thus: The man has been baptized about ten years, and having lost his employment when becoming a Christian in order to marry, he tried to give lessons in music, which he understands a little. He plays the piano in more respectable houses, whilst people are amusing themselves with dancing, and drinking, and playing cards. No Sabbath is kept; on the Sabbath-day he gains most; no place of worship is attended, and for years he has neglected all the means of grace. Is this not awful indeed? I am often at a loss how to deal with these people, and deeply feel, more than ever, "Lord, who is sufficient for such things?"

## JASSY.

LETTER FROM REV. H. PHILIP.

JASSY, Dec. 10, 1846.

. . . My stay in Constantinople was but short—only a few days—during which time I had the great pleasure of seeing something of the Lord's work in that important field. Precious fruit is already to be seen of the faithful labors of the brethren there. The converts whom I had the pleasure of seeing there, give, both in their walk and conversation, the best evidence that a thorough supernatural change has taken place with them—that change which only can be wrought by God's own converting power. Formerly "they were darkness, but now they are light in the Lord." They stand forth as shining witnesses for the truth, and of the truth as it is in Jesus, among thousands of their brethren who are still in darkness. The services on the Sabbath, both for English and German, are well attended; both Jews and Gentiles come together, hearing the Word preached and divided according to their need, and serve Jesus with one heart and with one mind.

I had likewise the great joy of seeing in Constantinople, Sarah, the Jewess who has been suffering so much for making public the profession of her faith in the Saviour. She is a living monument of God's grace. God has made her also the instrument of leading her own husband to Jesus. He was the instrument of all her persecutions, but the man is now changed; old things have passed away, and all things have become new. Deeply convinced of his sins when I saw him, he walked humbly and in peace with his wife Sarah, seeking the blood of the Son of God as that only and all-sufficient fountain in which he can be washed and made clean from all his sins. Oh that we could cry to God more earnestly and with more faith for the gathering of souls under the banner of the Cross! Oh that these single drops

would stir us up more to thankfulness to God, and raise our expectations and our hopes for the great shower to come! "Prove me," saith God; but alas! how little is the salvation of Israel sought with the heart—not even by many who profess with the mouth that they are waiting for it, and praying for it. It is now nearly a whole year that I have been absent from Jassy. I entered again upon my labors with a desire of more devotedness to the Lord than before; and, by the grace of God, likewise with a desire of more usefulness. It was not without much grief that I heard, that some of our converts had been exposed to trials above their strength, and that Satan had led them captive again into the bonds of iniquity; but at the same time, I had likewise the pleasure of seeing others of our converts walking and conversing as it becometh the gospel of Christ, and growing daily in grace and in knowledge, notwithstanding that considerable stumbling-blocks have been in their way.

### Irish Presbyterian Church.

#### HAMBURG.

DR. CRAIG expected to baptize a convert on the first Sabbath of December, 1846.

In a letter dated the first of that month he relates the following instance of

#### Jewish Liberality.

"Some friends, as you are already aware, had striven long to form a Sabbath-school in St. Pauli, for the children of its six or seven thousand inhabitants. The pastor informed those who applied to him for permission to do so, that he himself was the properly constituted teacher of the people; that if any one wanted instruction he might come to church, for although he preached once every Sabbath, yet out of the whole of

the population there were never fifty present; that therefore there was plenty of room, and that if the people would not come to hear him, he was resolved that they should have no other opportunity of receiving instruction. We, however, would not give the matter up, and a school-room was sought within the gates: application was made to the authorities of the English church to permit the use of it, at a time when there was no service, but the favor was refused. No other convenient place seemed likely to be found till Dr. Clay, the former preacher in the Jewish 'Temple,' and the present principal of the Jewish schools, threw open to us his rooms. A certain sum of money was promised to defray the necessary expenses of cleaning, &c.; but when the first quarter was past and the money offered, it was most generously declined by Dr. Clay, who said that he pitied too sincerely the case of Christian children, who were shut out from instruction through the tyranny of a Christian minister, to take for the present any allowance for the use of his house. In that house, under the care of pious and devoted teachers, upwards of two hundred children are assembled each Sabbath, to hear of their eternal interests, and of the importance of seeking Jesus."

### Church of Scotland.

#### JEWISH MISSIONS IN LONDON.

MR. DOUGLAS writes: "There are several Jews who have been receiving instruction from me for more than six months, who are willing to be baptized; but I shall not hasten the performance of that solemn rite unduly, as an immense amount of harm has been done to the cause of the gospel by the premature baptisms of professing converts, and I am most anxious not to add to the stumbling-blocks of either Jew or Gentile."



## MISCELLANEOUS INTELLIGENCE.

*Pest, Hungary.*—The congregation of Pest, in token of their loyalty and respect for the palatine archduke Joseph, (uncle to the reigning Emperor of Austria,) have bought a rare numismatic collection, and requested the palatine to allow them to present it under his name to the Hungarian Academy of Science. They have further established two exhibitions for students at the School of Industry, about to be instituted, and have requested the palatine to accept of the right of presentation for himself and his heirs. This token of gratitude has elicited a letter from that illustrious personage to the town-council of Pest, in which he says: "The cordial attachment of the Israelitish community of Pest, exhibited not only now, but during the whole of my administration as palatine, as well as their sincere demonstrations of joy, evinced by them, together with other classes of the people, have been very gratifying in themselves; they have, however, received a higher value, by the repeated and shining proofs, which this body, never behind-hand in calling into existence useful institutions, has again given of its interest and zeal for the promotion of manufactures, so conducive to the general prosperity, and to the advancement of the national language and literature."—*Z. d. J.*

*Honor Conferred on a Dutch Rabbi.*—The 50th anniversary of the marriage of the Chief Rabbi of the Portuguese congregations of Amsterdam was recently celebrated by his flock. The ceremony was attended by all the relations and friends of the venerable Rabbi and his lady, and among others by their son, Chief Rabbi at the Hague. During the proceedings the enthusiasm of those present was raised to the highest pitch at seeing the Chief Rabbi of the Hague rise and attach to his father's breast the insignia of the Dutch order of the Lion, which the king of Holland, with exquisite refinement of feeling, had sent on the previous evening to the son, to transmit, on this occasion, to his father.—*Arch. Isr.*

WE select the following items from several recent numbers of the *Voice of Jacob* :—


Mr. Turken, a gentleman of the Jewish persuasion, has bequeathed £8,350 to the General Hospital at Hague.—It is a curious fact that the order of Queen Isabella, the Catholic, which has just been conferred by the Queen of Spain on Baron Anselme de Rothschild, of Frankfort, was founded in honor of the expulsion of the Moors and Jews.—Several Jews of Warsaw, being unwilling to part with their beards and long hair, feigned toothache whilst walking through the streets, and tying handkerchiefs round their faces,

thought to deceive the police. The stratagem, however, failed; the *malades imaginaires* were caught, and desired to have the decayed teeth extracted immediately. The frightened Jews were happy to ransom their teeth with their doomed beard and hair.—The Chambers of Hanover seem to be in earnest in their desire to better the civil condition of the Jews.—The Emperor of Russia, it is said, has refused to allow the Jews in his dominions to emigrate to Algeria.—Philip Solomons, Esq., has lately been appointed a deputy-lieutenant for the county of Sussex.—B. S. Phillips, Esq., has been returned as Common Councilman for the city of London.—Anthony de Rothschild, Esq., has been created a baronet.—At the nomination of sheriffs of England and Wales, for the ensuing year, Baron Meyer de Rothschild was appointed high sheriff of the county of Buckinghamshire.—According to recent information the Chasidim (a fanatical Jewish sect in the northeast of Europe) have united to raise the means for paying the fine by which they may be permitted to continue to wear their ancient costume. Their Rabbi encourages them to these sacrifices, pretending that the Messiah is to come in 1860.—The plan for establishing Jewish agricultural colonies in the grand duchy of Posen proceeds favorably. Upwards of 3,000 persons have expressed their wish of becoming settlers, and among these many possessing a fortune of 1,500 dollars.—A letter from Breslau, states that the change of costume, imposed upon the Jews of Russian Poland by the Emperor, has caused great loss to the silk manufacturers of Silesia, who provided the silk garments for the Israelites. A single manufacturer of Silesia provided silk for the dresses of the Jews to the amount of 900,000 dollars.—The law, which excludes the Jews from Norway, has lately been interpreted as not referring to Sephardim; while, therefore, these are admitted into the country, those of German and Polish origin, are still excluded. It would be curious, to learn upon what this distinction is based.—On the 19th of October, Dr. Wessely, of Prague, a Hebrew, was solemnly introduced into the University of that city, as professor of the Hebrew and Rabbinical language. The discourse pronounced by the Doctor, created a sensation. He is the first Jew ever appointed professor in a Catholic university.—It is surprising to see how many Jews in Germany devote themselves to learned pursuits. Thus we read, in *Der Jude*, that there are at present, in the single University of Breslau, 84 Jewish students; of whom 7 study law, 48 medicine, and 29 philosophy and theology.—The Hungarian government is trying to enforce an obsolete penal law against the Jews. There exists an ancient edict, which ban-

ishes the Jews from the neighborhood of all places containing mines of precious metals; this has gradually fallen into disuetude, and Jews have recently established themselves in the mining districts of Hungary and Transylvania. Upon this, government has recently prohibited Jews from receiving passports for those places. The county of Lip-tau (in Hungary) has protested against this enactment.

*Nassau.*—The proposal of the deputy Dresel, to the Diet of the Dukedom of Nassau, for the entire and immediate emancipation of the Jews, has called forth a lively debate, which, upon the whole, terminated in favor of the measure. In the committee to which it was referred, and which consisted of 7 members, 3 decided for, 2 against, and 2 for a gradual emancipation. The session having been protracted two months beyond the time fixed by law, the affair was not terminated.—*Z. d. J.*

## Donations & Subscriptions.

 The Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following collections and donations to the funds of the Society, from Feb. 15th to March 15th:—

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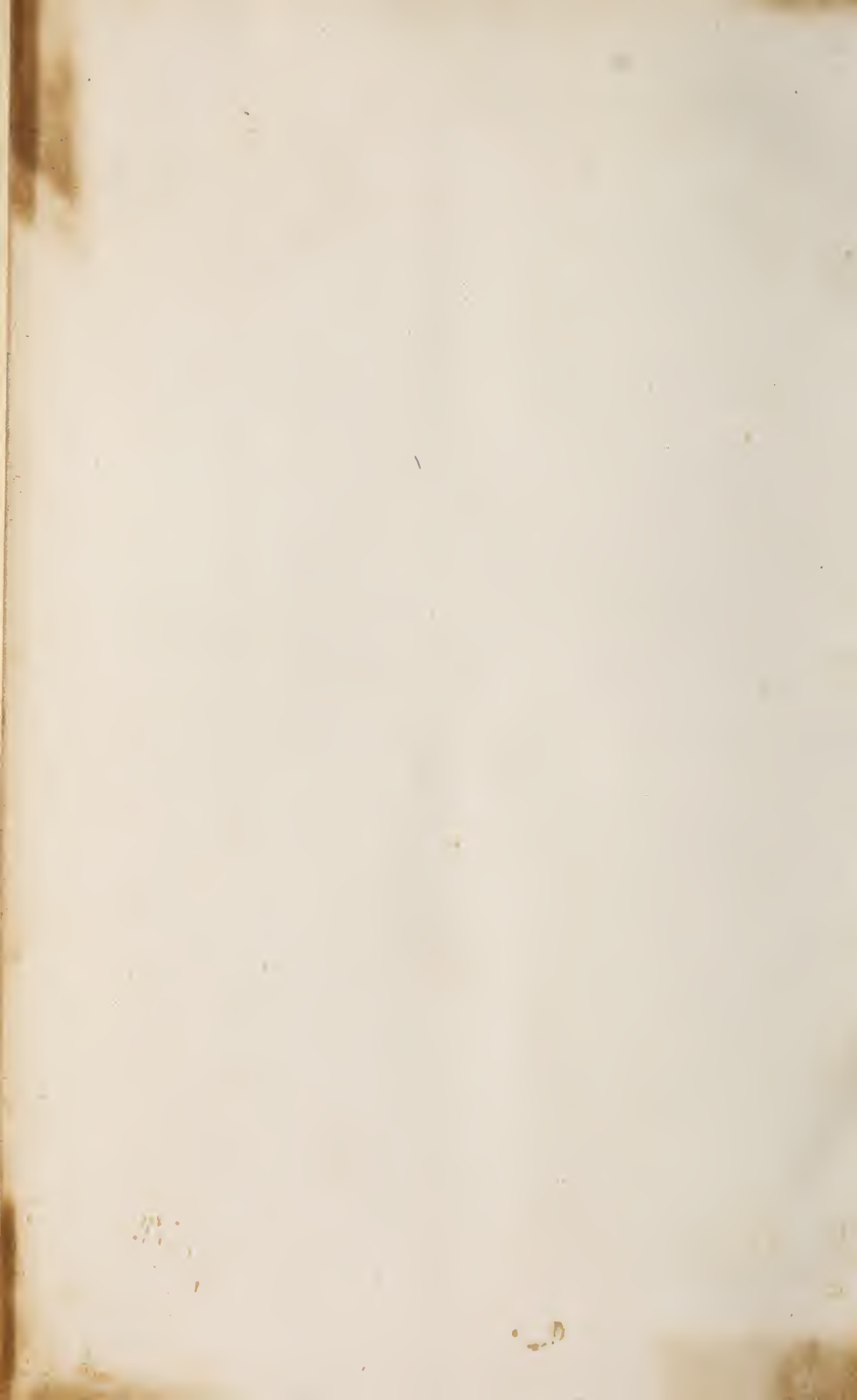
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*Miscellaneous.*

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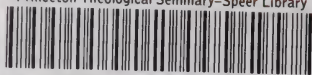






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